1: Jochelson E-5 (1900-01) 1908 RY4 Koryak RY4

In another myth[1] Big-Raven's elder son, Eme'mqut, bids his younger brother Big-Light to bring back to life a girl of the kamak whom he had killed, that they might live in peace with their neighbors.

A terrible case of blood-revenge is narrated in the district chief's report to the Governor, of Dec. 31, 1882.[2] An Alutor had killed another while sharing the catch of a seal-hunt. With the help of relatives and friends, the culprit succeeded in taking such elaborate precautions for his personal safety, that the attempts of the hostile group to avenge themselves repeatedly failed. At last the relatives of the victim succeeded, under cover of darkness, in creeping up to the house of the murderer. They barricaded the entrance and set fire to the house. The entire family of the culprit and one strange woman perished in the flames. This cruel procedure was not considered excessive by the Koryak. Only the relatives of the strange woman considered vengeance justifiable, and demanded a ransom.

During wars, the victors would put the children of the vanquished to death to prevent vengeance. In one of the myths cited above, Eme'mqut, having annihilated the warriors of the Chukchee, says to his people, "Let us go to their camp and kill their women and children. If we leave them alive, the sons of the killed men will make war upon us when they grow up."[3]

The Koryak are very rancorous, and try to avenge every insult. At the Koryak fair on the Palpal I witnessed a fight which I consider characteristic. On the third day of the fair, reindeer-races and other contests took place. Among the combatants were two young Koryak from the Opuka River, A'inqo and Xata'učāin. The former was the older and weaker, but succeeded by a clever twist in throwing his adversary. Xata'učāin soon found himself on top of A'inqo, but the combat was pronounced undecided. In the evening of the same day, Xata'učāin quietly approached A'inqo and struck him. A fight ensued, in which Xata'učāin soon gained the upper hand. Nobody interfered. Suddenly A'inqo, whose face was all battered, ceased to defend himself, and squatted down on his heels. Xata'učāin kept on striking him on the head, while A'inqo sat helplessly, his head drooping, his face covered with blood. Thus the beaten Koryak expresses his submission and pleads for his life. Xata'učāin raged like a wild beast, and would probably have killed A'inqo but for the interference of the old men. As A'inqo's relatives were expected to arrive at the fair the next day, the old men forced Xata'učāin to leave the same night in order that further fighting might be avoided. Before Xata'učāin's departure I invited him to my tent for a glass of tea, and asked him to explain to me the cause of the fight. It appeared that his enmity toward A'inqo was of old standing. When he (Xata'učāin) was a boy, the elder A'inqo used to beat him. Their fathers, too, had had

[1] See Part I, p. 239.
[2] See Case of the Archives of the Gishiga District, 1882, No. 404.
[3] See Part I, p. 138.

1: Jochelson E-5 (1900-01) 1908 RY4 Koryak RY4

627 quarrels. Shortly before the fair, A'inqo took by force two reindeer belonging to Xata'učăin's brother. On their way to the fair, Xata'učăin called at A'inqo's tent, put on his new boots, which were drying outside, and left his old pair in their place. A'inqo said nothing, but Xata'učăin finally decided to settle accounts with him at the fair. The undecided contest of strength with A'inqo, from which Xata'učăin was sure to come off victorious, merely gave a fresh edge to his intentions. Such encounters sometimes end very sadly.

439 TRADE. — I have already spoken of the character which the exchange traffic of the Koryak has assumed at the present time. Here I shall give data on the amount of the export and import trade of this region for the year 1899. These data I obtained from the merchants themselves, who that year were four in number. Three of the firms were situated in Gishiginsk, and the fourth in Baron Korff's Bay. During the winter these firms send their assistants with goods to the settlements and camps of the Koryak, or the assistants arrange purchasing-parties to one of the above localities. Some Russians and Koryak take goods from the merchants on credit, and trade independently in the interior.

The imports for the year 1899, calculated from the selling-prices of the above-mentioned trading-firms, amounted to 47,000 rubles.[1]

The imports consisted of American, Chinese, Japanese, and Russian goods. The American goods were wheat-flour, biscuits, drilling, and axes, to the amount of 5833 rubles. From China came tea (mostly bricks and some black leaf-tea) amounting to 12,489 rubles. The only Japanese importation was rice, 140 rubles. The remaining sum (29,000 rubles) represents Russian goods.

Among the Russian goods, the first place belongs to tobacco (9710 rubles); the second, to manufactured articles, — calico, fustian, cloth, scarfs, tow-ropes, and thread for nets (6503 rubles); the third to sugar (5258 rubles); the fourth to iron and brass ware (4317 rubles). The remaining sum (about 3500 rubles) covers ornaments, matches, candles, and articles of luxury, such as butter, soap, ready-made clothes, sweets, petroleum, and other articles consumed by the Russians themselves.

To the total amount of the imports must be added the articles sold by the Government store, — flour, rice, weight iron, powder, and lead, — amounting, during the year, to about 10,000 rubles. A certain sum must also be counted for the contraband trade in alcohol, the sale of which is prohibited.

Barter, to a small extent, is carried on by the Koryak with American whalers of Penshina Bay and Bering Sea.

EXPORTS. — In 1899 the following goods were exported to Vladivostok from Gishiginsk and Baron Korff's Bay.

[1] A ruble is equivalent to about fifty cents.

17:Antropova E-4 (no date) 1964 RY4 Koryak RY4

Among the reindeer-breeding Alyutortsy there were associations of families with small reindeer herds, bound by blood or affinal kinship. The typical correlation of reindeer in a herd owned in common by five households was: 5% + 10% + 20% + 25% + 30% = 90%. The other 10% of the herd usually belonged to sedentary relatives of the reindeer-breeders. Property inequality among the Alyutortsy was less pronounced than it was among the Chavchuvens. There were only a few cases where one of the co-owners in the association owned as much as 60% of the combined herd.

Thus, the backward forms of the Koryaks' subsistence economy fostered the preservation of communal relations among them.

The existence of clan relations among the Koryaks in the past is indicated by a number of aspects of their social life, and particularly by their family and marital ceremonials, which persisted into the first quarter of the 20th century. Among the survivals of clan organization we must note the custom of mutual assistance among related families, the custom forbidding outsiders to use the fire of an unrelated family, the residence (according to 18th-19th-century sources) of several related families in the same dwelling, the custom of vendetta, which survived until the early years of the 20th century, etc. In addition, the coastal Koryaks still retained traces of the institution of elders. In some of the villages there were persons called nym'elgen-an—"the guardian of the place," "the guardian of the past." This position could be held only by a man who was considered a descendant of the founder of the village. Each group of Koryaks headed by a nym'elgen-an had its own wooden image. In addition to the general designation of nym'elgen, the image also had its own name. Some of these names ("swallow," "duck") were of totemic character. Sacrifices were made to the images; they were "fed" and "dressed" in grass clothing.

Family relations at the end of the 19th century were based on patriarchal norms (patrilineal kinship, inheritance from father to son, patrilocal marriage). Along with this, there were survivals of matriarchy, the most distinct of which was the granting of children to the mother in case of divorce.

Among the remnants of extinct forms of group marriage were the surviving custom of the sororate, according to which a widower must marry the younger sister, younger cousin or niece of his dead wife, and the custom of the levirate, according to which a younger brother had to marry the widow of his older brother; in the absence of a brother, this duty devolved on the nephew or cousin of the dead husband. However, such survivals of group marriage as the Chukchi "association by wife" were already unknown among the Koryaks in the 18th century.

The most common method of contracting a marriage was by working for the wife. Under this custom, the groom had to work from 2-3 months to three years in the family of his future father-in-law, taking part in tending reindeer and other tasks. After the expiration of the work period, the groom performed the so-called ceremony of "catching the bride": the bride ran about in the house, and the groom had to catch her, tear her clothing, and touch her bare body. The bride's relative's present at the ceremony tried to hinder this in every way, beat the groom with twigs, pushed him away, and so on.

According to Koryak religion, the whole world was inhabited by a multitude of harmful beings—nin'vit's. The nin'vit's were invisible, but could become visible if they chose. They appeared to people in the form of anthropomorphic creatures, with huge ears, burning eyes (sometimes with one eye, sometimes with three), with long sharp teeth and a body covered with thick black fur. It was thought that the nin'vit's hunted and ate people by entering them and causing illness. To placate the nin'vit's, the Koryaks